

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Hameem*[1].	حمٓ ١
2. A descending[2] from *Ar-Rahma'ne*,[3] *Ar-Rahee'me* (*The iterative mercy Giver*).	تَنزِيلٌ مِّنَ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٢
3. A Book[x] (*had been*) expounded-she[y] its[x] *Aya'te*[w] (*Qur'anic statements*) Qur'an[x] Arabic, for a knowing people.	كِتَٰبٌ فُصِّلَتۡ ءَايَٰتُهُۥ قُرۡءَانًا عَرَبِيًّا لِّقَوۡمٖ يَعۡلَمُونَ ٣
4. A *basheeran*[4] (*an iterative teller of pleasant tidings*) and *na'theeran* (*iterative warner*); then shunned most (*of*) them; so they hear not.	بَشِيرٗا وَنَذِيرٗا فَأَعۡرَضَ أَكۡثَرُهُمۡ فَهُمۡ لَا يَسۡمَعُونَ ٤
5. And said they[z]: our hearts (*are*) in coverts[x] of what [*you*[s]] invite us to it[x]; and in our ears (*is*) a *wagron* (*hearing-heaviness*); and [of][5] between us and [between] you[g] (*is*) a *heja'bon* (*veil/ shroud*); so let-work [*you*[s]], verily we (*are*) working/workers.	وَقَالُواْ قُلُوبُنَا فِيٓ أَكِنَّةٖ مِّمَّا تَدۡعُونَآ إِلَيۡهِ وَفِيٓ ءَاذَانِنَا وَقۡرٞ وَمِنۢ بَيۡنِنَا وَبَيۡنِكَ حِجَابٞ فَٱعۡمَلۡ إِنَّنَا عَٰمِلُونَ ٥
6. let-say [*you*[s]]: verily only I am a human like you[b] (*being*) revealed[6] to me that only your[n] *elaho* (*deity*) (*is*) an *elahon* (*deity*) One; so *ista'qemo*[7] (*let-you*[z] *affirmably straighten*) for Him and *istaghfero*[8] (*let-you*[z] *seek forgiveness from*) Him; and *waylon* (*lengthy: woe/ bane/ valley in Hell*) for the *mushrekeena* (*they who partner deities with Allah/ he-polytheists*).	قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ مِّثۡلُكُمۡ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ فَٱسۡتَقِيمُوٓاْ إِلَيۡهِ وَٱسۡتَغۡفِرُوهُۗ وَوَيۡلٞ لِّلۡمُشۡرِكِينَ ٦
7. Who[r] not *youatona* (*they*[z] *accord and fulfill the obligations of*) the *Zakata*[w9] (*prescribed percentage of personal possessions*)[w] and they (*are*) by the Hereafter[w] they (*are*) unbelievers.	ٱلَّذِينَ لَا يُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ كَٰفِرُونَ ٧
8. Verily who[r] believed they[z] and they[z] worked the righteous-works[w] for them a remuneration other than slighted/severed[10].	إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونٖ ٨
9. Let-say [*you*[s]]: verily assuredly you[b] surely unbelieve by Whom [*He*] created the Earth[w] in two days and you[z] make for Him compeers *tha'leka* (*afar-that-it/*)[x] (*is*) the worlds' Lord.	۞ قُلۡ أَئِنَّكُمۡ لَتَكۡفُرُونَ بِٱلَّذِي خَلَقَ ٱلۡأَرۡضَ فِي يَوۡمَيۡنِ وَتَجۡعَلُونَ لَهُۥٓ أَندَادٗاۚ ذَٰلِكَ رَبُّ ٱلۡعَٰلَمِينَ ٩
10. And [*He*] made in it[w] anchors[11] (*catches/ fasteners/*	وَجَعَلَ فِيهَا رَوَٰسِيَ مِن فَوۡقِهَا

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[1] See the *Lexicon* attached to this *Translation* for a commentary on this.

[2] The word "**تنزيل**" has *several meanings, among them*: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See **التاج**!

[3] The word "*Ar-Rahman*" is *Allah's name*, according to (*S* 17:110): "you call upon Allah or you call upon *Ar-Rahman*, whatever that you call upon surely for Him the names the *husna* (*most all around beautiful*)!"

[4] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشّر\يُبشّر\مُبَشِّر**!

[5] The particle "**من**" has *many* meanings, among them "**في**,"= "*in*" as in this *Ayah*, see **مغني اللبيب**!

[6] The word "**أوحى**" in "**يوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "**الوحي**" is *fire* or *king*! See **اللسان**!

[7] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

[8] The word "**استغفروه**" = "**اطلبوا غفرانه**" = "*let-seek you*[z] *His forgiveness*!" In English there is *no seemly way* to say: "**استغفروه**" *per se*! So I settled for saying: "*let-seek forgiveness you*[z]"

[9] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

[10] The word "**ممنون**" means slighted or severed by cutting it off! See **مفردات القرآن للراغب**! Refer to the attached list of *References*.

stabilizers) of its^{w} atop and [*He*] blessed in it^{w} and [*He*] fated in it^{w} its^{w} subsistences^{x}/sustenances^{x} in four days, equal for the askers.	وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ ﴿١٠﴾
11. Afterwards *istawa*[12](*set Himself*)[*He*] to the Heaven^{w} while it ^{w} (*is being*) a smoke; then said [*He*] for it^{w} and for the Earth^{w}: *eateya*^{x}(*let-approach/come*^{x} *you-both*) voluntarily or forcibly[13]; said both: *atayna* (*we both approached/came*) (*as*) volunteers[14]/voluntarily.	ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ ﴿١١﴾
12. So [*He*] judged/finished them^{y} seven Heavens^{w} in two days; and [*He*] [revealed][15] in every Heaven^{w} its^{w} command^{x}; and We adorned/bedecked the worldly^{w} Heaven^{w} by lamps^{x} and *hefdhan*[16] (*absolute keep-up*); *tha'leka*(*afar-that-it/*)^{x} (*is*) a fating (*by*) The Mighty, The Omniscient.	فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا ج وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ ج وَحِفْظًا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿١٢﴾
13. Then *en*(*if*) shunned they^{z} then let-say [*you*^{s}]: [*I*] warned you^{z} *ssa'eqatan*(*thunderbolt*)^{w} like *Aaden's* and *Thamooda's ssa'eqa'te* (*thunderbolt*)^{w}.	فَإِنْ أَعْرَضُوا۟ فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾
14. *Edh* (*when/since*) came-she^{y}(*to*) them the messengers^{x} of before their hands^{w} and of their rear that not worship you^{z} except Allah, said they^{z}: had willed our Lord surely [*He*] (*would have*) descended angels; so verily we, by what you^{z} (*had been*) sent by it^{x}, (*are*) unbelievers.	إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ صلے وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ قَالُوا۟ لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿١٤﴾
15. Then as-to *Aadon*, so *istakbaro*[17] (*they* ^{z} *affirmed their* ^{n} *prideful haughtiness*) in the land^{w} by other than the right and they^{z} said: who^{r} (*is*) harder than us a strength^{w}; had [and] not they^{z} seen that Allah, Who [*He*] created them, He (*is*) harder than them a strength^{w}; and they^{z} were by Our *Aya'te*^{w} (*messages*) rejecting they^{z}.	فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ صلے بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ صلے ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿١٥﴾
16. So We sent on them *ssarssaran* (*severely cold and intensely noisy*) wind, in sinister days, to *notheqa* ([*We*] *make them taste*) the ignominy torment in the life^{w}	فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِىٓ أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ فِى

[11] That is the mountains!

[12] The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action!

[13] See the *Lexicon* attached to this *Translation* for the *distinction* between "**كَرهاً**," *fat'ha* on the "**ك**," as in this *Ayah*, and "**كُرهاً**," *dhammah* on the "**ك**," as in (S46: 15), and "**إكراه**," as in (S2:256)!

[14] The word "**طائعين**" is plural of "**طائع**," and it is *plural of an animate*; Also, "**طائعين**" is "**حال**" = in the *denotative state*, hence the *parenthetical qualitative prefix word* of "*voluntarily*" is needed! Also "**طوعاً**" is "**مصدر**"= *infinitive noun*, "**في موضع الحال**" = "*in the stead of denotative state*," so the parenthetical qualitative prefix word of "*absolutely*" is needed. See **إعراب القرآن، لمحمود صافي**!

[15] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*); and "**الوحي**" is *fire* or *king*! See **اللسان**!

[16] The word "**حفظاً**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)! Also the word "**حفظاً**" is an *infinitive noun* to indicate the *absolute function of the verb*, hence the prefix "*absolute*," See **إعراب القرآن، محمود صافي**!

[17] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!!

(*of*) the world[w]; and surely the Hereafter's[w] torment (*is*) *akhza*[18] (*more ignominious*); and they (*are*) not (*to be*) succored.	ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾
17. And as-to *Thamoodo*, so We divinely-guided them; then *istahabbo*[19] (*they*[z]: *questingly liked/preferred*) the blindness over the divine-guidance; so taken-she[y] them, the thunderbolt[w] (*of*) the torment [the] ignominious, by what they[z] were earning.	وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٧﴾
18. And *najjayna* (*We iteratively delivered*) whom[r] believed they[z] and they[z] were *yattaqoona* (*they*[z] *reverentially guard not to displease Allah*).	وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿١٨﴾
19. And day (*to be*) thronged Allah's foes to The Fire[w] then they *youza'ona* (*are being arrayed they*[z]).	وَيَوْمَ يُحْشَرُ أَعْدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾
20. Until *edha* (*when/whereas*) surely[20] they[z] came (*to*) it[w] testified on them their hearing and their *abssa'ro* (*insights-/discernments*) and their skins by what they[z] were working.	حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَٰرُهُمْ وَجُلُودُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٠﴾
21. And said they[z] to their skins: why have you[c] testified on us; said they[z]: Allah (*caused*) us (*to*) pronounce; Who [*He*] (*caused to*) pronounce everything; and [*He*] created you[b] first once-she[y] (*time*[w]) and to Him you[z] (*are to be*) returned.	وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾
22. And you[c] were not *tasta'terona*[21] (*you*[z] *affirmably hiding*) to witness/testify on you[b] your[n] hearing and nor your[n] *abssa'ro* (*insights/discernments*) and nor your[n] skins; [and,] but presumed you[c] that Allah knows not much of what you[z] work.	وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٢﴾
23. And *tha'lekum* (*collective-afar-that*)[x] (*is*) your[n] presumption which[x] you[c] presumed by your[n] Lord wrecked/died-out you[b22;] so you[c] became[23] of the losers.	وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾
24. So *en* (*if*) *yassbero* (*they*[z] *hold on patiently*) then The Fire[w] (*is*) *mathwa*[24] (*forced: long-term-abode*) for them; and *en* they[z] *yasta'a'tebo* (*they*[z] *affirmably apologize*) then not they (*are*) of the *mu'atabeena* (*they*[z] *whose apology was acceptable*).	فَإِن يَصْبِرُوا۟ فَٱلنَّارُ مَثْوًى لَّهُمْ ۖ وَإِن يَسْتَعْتِبُوا۟ فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ ﴿٢٤﴾
25. And We destined for them mates, so they[z] adorned for them what (*is*) between their hands[w] and what (*is*) behind them; and righted on them [the] say in *umamen*[w] (*communities/nations*)[w] *qad* (*already* and	۞ وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا۟ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ

18 The word "أخزى"="*akhza*" is a *superlative adjective*, *not* available in English, except by: "*more ignominious*!"

19 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

20 The particle "ما" is for *intensity*, i.e. the witnessing *surely occurs as they come to it*! See الكشّاف، للزمخشري!

21 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

22 The word "اردﺍكم" = caused you:[f] *to die out*, or cease living completely or *wrecked you*[z]!

23 The word "أصبح" has *many* meanings, among them "صار" = "*became*," as in this *Ayah*! The Arabs say: "أصبح الرجل كريما أي صار كريما!"

24 In "اللسان": "ثوى"= هلك; and "مثوى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مثوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate!

affirmatively)ceded-she[y] of before them of the Jinn and the humankind; verily they were losers.	مِن قَبۡلِهِم مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِۖ إِنَّهُمۡ كَانُواْ خَٰسِرِينَ ٢٥
26. And said who[r] unbelieved they[z]: let not you[z] hear for this Qur'an[x]; and let-muddle you[z] in it[x] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] prevail you[z].	وَقَالَ ٱلَّذِينَ كَفَرُواْ لَا تَسۡمَعُواْ لِهَٰذَا ٱلۡقُرۡءَانِ وَٱلۡغَوۡاْ فِيهِ لَعَلَّكُمۡ تَغۡلِبُونَ ٢٦
27. Then surely assuredly[25] *notheqa* ([*We*] *make taste*) whom[r] unbelieved they[z] a severe torment and surely [*We*] assuredly requite them, (*by*) worst (*of*) which[x] they[z] were working.	فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُواْ عَذَابٗا شَدِيدٗا وَلَنَجۡزِيَنَّهُمۡ أَسۡوَأَ ٱلَّذِي كَانُواْ يَعۡمَلُونَ ٢٧
28. *Tha'leka*(*afar-that-it/*)[x] (*is*) requital (*for*) Allah's foes The Fire[w]; for them in it[w] immortality's home[w] a requital by what they[z] were by Our *Aya'te*[w] (*messages*) rejecting they[z].	ذَٰلِكَ جَزَآءُ أَعۡدَآءِ ٱللَّهِ ٱلنَّارُۖ لَهُمۡ فِيهَا دَارُ ٱلۡخُلۡدِ جَزَآءَۢ بِمَا كَانُواْ بِـَٔايَٰتِنَا يَجۡحَدُونَ ٢٨
29. And said who[r] unbelieved they[z]: our Lord, let-show us [*You*[s]] the twain-whom both misled us of the Jinn and the humankind we make them both under our feet[w] to be both of the lows.	وَقَالَ ٱلَّذِينَ كَفَرُواْ رَبَّنَآ أَرِنَا ٱلَّذَيۡنِ أَضَلَّانَا مِنَ ٱلۡجِنِّ وَٱلۡإِنسِ نَجۡعَلۡهُمَا تَحۡتَ أَقۡدَامِنَا لِيَكُونَا مِنَ ٱلۡأَسۡفَلِينَ ٢٩
30. Verily who[r] they[z] said: our Lord (*is*) Allah, afterwards they[z] straightened, *tatanazzelo* (*iteratively descend*) on them the angels that let not fear you[z] and let-not sadden you[z] and *ab'shero*[26] (*have pleasant tidings you*[z]) by the Paradise[w] which[u] you[c] [were] promised.	إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ تَتَنَزَّلُ عَلَيۡهِمُ ٱلۡمَلَٰٓئِكَةُ أَلَّا تَخَافُواْ وَلَا تَحۡزَنُواْ وَأَبۡشِرُواْ بِٱلۡجَنَّةِ ٱلَّتِي كُنتُمۡ تُوعَدُونَ ٣٠
31. We (*are*) your[n] *aw'leyao* (*guardians/allies*) in the life[w] (*of*) the world[w] and in the Hereafter[w]; and for you[b] in it[w] what your[n] selves[w] wish and for you[b] in it[w] what plead you[z].	نَحۡنُ أَوۡلِيَآؤُكُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِۖ وَلَكُمۡ فِيهَا مَا تَشۡتَهِيٓ أَنفُسُكُمۡ وَلَكُمۡ فِيهَا مَا تَدَّعُونَ ٣١
32. Hospitality from *Ghafooren* (*iterative Forgiver*) *Raheemen* (*iterative mercy Giver*).	نُزُلٗا مِّنۡ غَفُورٖ رَّحِيمٖ ٣٢
33. And who[a] (*is*) *ahsa'no*[27](*perfecter and beautifuler*) a say of whom[p] [*he*] invited to Allah and [*he*] worked righteously and said [*he*]: verily I am of the Muslims.	وَمَنۡ أَحۡسَنُ قَوۡلٗا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحٗا وَقَالَ إِنَّنِي مِنَ ٱلۡمُسۡلِمِينَ ٣٣
34. And not levels/evens the *hasanato*[w] (*meritorious-deed*)[w] and nor the *sayyeato*[w] (*demeritorious-deed*)[w]; let-propel [*you*[s]] by which[u] (*is*) *ahsa'no*[28] (*perfecter and beautifuler*), then *edha* (*suddenly-/whereas*) who[p] (*is*) between you[g] and [between] him an animosity[w] as if he (*were*) an *wa'leyen* (*guardian/ally*) guardian[29].	وَلَا تَسۡتَوِي ٱلۡحَسَنَةُ وَلَا ٱلسَّيِّئَةُۚ ٱدۡفَعۡ بِٱلَّتِي هِيَ أَحۡسَنُ فَإِذَا ٱلَّذِي بَيۡنَكَ وَبَيۡنَهُۥ عَدَٰوَةٞ كَأَنَّهُۥ وَلِيٌّ حَمِيمٞ ٣٤

[25] The "ل" in "النذيقن" and in "النجزينهم" are *juratory* "ل" = "ل القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*"

[26] The word "أبشِرُوا" means (a) you have *pleasant tidings*, or (b) *you rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings!

[27] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[28] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[29] The word "حميم" in Arabic is a *paradoxical* term, meaning "*cold*" and "*hot*" or "*very cold*" or "*very hot*!" However, in Arabic *tongue* expression: "الصديق الحميم" = "*very close* friend, a *true* or a *cherisher* friend; or a friend who is *very loyal*, and *feels compassionate and sympathetic* towards his friend!" I do not like to use: "*intimate*" as this word is rather *suggestive* of "*sexual*" closeness (intimacy), by its *own definition*! You can tell I am fumbling to describe "الصديق الحميم," as the English language does *not* seem to lend itself to *linguistic*

35. And not forgather/receive[30] it[w] except whom[r] *ssabaro* (*they[z] who held on patiently*) and not *youlaqqa forgather/receive*) it[w] except a great fortune possessor.	وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ٣٥
36. And if[31] assuredly incites you[g] of the Satan an incitement, so let-affirmably refuge [*you*[s]] by Allah; verily He, He (*is*) The *Sameeo*[32] (*The Acute-Hearer/ The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.	وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٣٦
37. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*are*) the night and the day and the sun[w] and the moon[x]; neither you[z] kowtow for the sun[w] and nor for the moon[x]; and let-kowtow you[z] for Allah, Who [*He*] created them[y] *en*(*if*) you[c] were *eyyaho*[33] (*indeed exclusively Him*) you[z] worship.	وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ٣٧
38. Then *en*(*if*) *estakbaro*[34] (*they[z] affirmed their [n]prideful haughtiness*) then who[r] (*are*) *enda* (*with/near/by Rule of*) your[t] Lord *yousabbehona*[35] (*he-they say: subhana Allah*) for Him by the night and the day, while they not weary.	فَإِنِ ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ۩ ٣٨
39. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*is*) that/verily you[g] [*you*[s]] see the Earth[w] *kka'she'atn*[36] (*still/without flora*)[w]; then if We descended on it[w] the water quivered-she[y] and swelled-she[y]; verily Who quickened it[w] surely (*is*) Enlivener (*of*) the dead; verily He, (*is*) over everything (*is*) Omnipotent.	وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٣٩
40. Verily who[r] they[z] gainsay/deviate[37] in Our *Aya'te*[w] (*Qur'anic statements*) not hide they[z] on Us; is then whom[p] [*he*] (*is to be*) thrown in The Fire[w] *khayron* (*superior/worthiest*) or who[p] *ya'atey*[x] ([*he*] *approaches/-comes*) *aa'me-nan* (*self-safety-securer*) The *Qeyama'te's*[w] (*Judgment's*) Day; let-work you[z] what you[c] willed; verily He, by what you[z] work (*is*) *Baseeron* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*).	إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَآ ۗ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ ۚ ٱعْمَلُوا۟ مَا شِئْتُمْ ۖ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ٤٠
41. Verily who[r] unbelieved they[z] by The *Thekre*[x] (*The Qur'an*[x]) *lamma* (*when/whence*) it[x] came (*to*) them, and verily it[x] (*is*) surely a Book[x] Mighty.	إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ٤١
42. Not *ya'atey*[x] ([*it*[x]] *approaches/comes to*) it[x] the falsehood	لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا

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precision as compared to the *Arabic* language! So for "**الصديق الحميم**," I am settling for: "*true, cherisher, compassionate and sympathetic friend, mutually affectionate*" and for short: "*mutually affectionate friend*!"

[30] The word "**يلقّا ها**" from "**التلّقي**"= "**الإستلام**," i.e. "reception!" Some scholars add to this meaning the "*taking of knowledge*"= "*learning*!" See **اللسان**! The pronoun "**هـ**" refers to Paradise! See **القرطبي**!

[31] The particle "**إمّا**" could mean "*if*" or "*when*!" Although the Satan is *constantly* trying to spur the human but by Allah's aid and the human conscious efforts to defy him, the human is largely safe. However, at times the Satan does succeed to spur, in this case one should seek Allah's refuge. So, I chose "*if*" to depict such aspect!

[32] See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "**المُسمِع**!"

[33] The word "**إيّاه**," ="**أداة توكيد لضمير منصوب**," = an article of *intensity* for an *objective pronoun*!

[34] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!!

[35] The word "*yousabbehona*"= *he-they say*: "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

[36] The word "**خاشعة**" from "**خشع**," i.e. "**سكن و سكت و ذل**," and the "**الأرض الخاشعة**" i.e. a figurative speech indicating the lack of being flourished! Thus, it is full of *stillness* and *quiet*! See **البصائر**!

[37] The word "**لحد**" versus "**جحد**" see **الطبري**!

[x] from between its[x] both hands[w] and nor from its[x] behind[38]; (*it*[x] *is*) a descending[39] from *Hakeemen*[40] (*infinite hekmah*[41] *Possessor*) *Hameeden*[42] (*iteratively praised-/iterative praiser He*).	مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾
43. Not (*to be/being*) said for you[g] except what *qad* (*already and affirmatively*) (*had been*) said for the messengers of before you[g]; verily your[n] Lord (*is*) surely possessor (*of*) forgiveness[w] and possessor (*of*) painful punishment.	مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾
44. And had We made it[x] a Qur'an[x] *a'ajaa'meyan* (*non-Arabic*), surely (*would have*) said they[z]: *lawla* (*why have not*) (*been*) expounded its[w] *Aya'te*[w43] (*Qur'anic statements*); is *a'ajmeyon* (*non-Arabic*) and Arabic[44]; let-say[*you*[s]]: it[x] (*is*) for whom[r] they[z] believed a divine-guidance[x] and a cure[x]; and who[r] not believe they[z] in their ears (*is*) *wagron* (*hearing-heaviness*); and it [x] (*is*) on them blindness; those (*are to be*) called from an afar place.	وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ۖ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾
45. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book[x]; then (*had been*) differed in it[x]; and *lawla* (*had it not been for*) a word[w] [*it* [w]] preceded-she[y] from your[t] Lord, surely (*would have been*) judged among them; and verily they (*are*) surely in a doubt of it[x] suspect/suspecter[45].	وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾
46. Whoever [*he*] worked righteously so for himself[w]; and whoever [*he*] offended so (*is*) on it[w]; and not your[t] Lord (*is*) surely *dhallamen*[46] (*iterative injustice-doer*) for the *abee'de* (*slaves/worshippers/submitters*)[47].	مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾
47. To Him *youraddo* (*to be forthwith-returned*) The Hour's[w] knowledge; and not emerges[w] of *thamara'te*[w] (*trees/-plant-crops/fruits*)[w] of its[w] spathes and not bears[w] of a female and not *tadha'ao* (*she*[y]: *births/delivers*) except by His knowledge; and day [*He*] calls them: where (*are*) my partners; said they[z]: we proclaimed (*to*) You[g] not	۞ إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ ۚ وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَآءِى قَالُوٓا۟ ءَاذَنَّٰكَ مَا مِنَّا

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38 The pronoun "هـ" in "يديه، و خلفه" *all* refer to *The Quran* in the previous *Ayah*, (S**41**:41)! Between its[x] both hands = before/in front of it!

39 The word "تنزيل" has *several meanings, among them*: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See التاج!

40 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

41 See the *Lexicon* attached to this *Translation* for "*hekma*!"

42 See the *Lexicon* attached to this *Translation* for this word "*Hameed*"= "حميد" *linguistically* means: (1) *multitudinous praised* and (2) *multitudinous praiser*!

43 That is if The Qur'an were in "*non-Arabic*" the Arabs would have said why not its *Ayat* been made in *Arabic* and *expounded in Arabic*?

44 The word "أعجمي" means (1) *not clear* or (2) *non-Arabic*! The word here is "أأعجمي" this is *disapprobatory* (i.e. interrogation with disapproval) meaning this is *non-Arabic* and an *Arabic messenger*! So, the *Ayah* says: this is Arabic and an Arabic messenger!

45 The word "مريب" here is "نعت" = "adjective," hence "suspect!" See إعراب القرآن، محمود صافي! But the word "*suspect*" could fit for a *noun* or an *adjective*!

46 The word "ظلّام" means *multitudinous injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*! Therefore, *negating* the *bigger* benefits *automatically negates the smaller one*! Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all!

47 The word "عبيد"="*slaves*, *worshippers*, *submitters*" means *all Allah's creatures of humans or Jinn*! So, if they are *His* "عبيد," then no one else "owns" them, hence they *are all free* from any human bondage!

of us of *shaheeden* (*iterative witnesser/-testifier*).	مِن شَهِيدٍ ﴿٤٧﴾
48. And strayed *a'n* (*off*) them what they[z] were invoking of before and they[z] presumed not for them of a *ma'heessen* (*an escape-place*).	وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَدْعُونَ مِن قَبْلُ وَظَنُّوا۟ مَا لَهُم مِّن مَّحِيصٍ ﴿٤٨﴾
49. Not wearies the mankind of the *khayre's* (*desirables/possessions/goodness*)'s prayer/invocation[48]; and *en*(*if*) touched/betided him the evil then[*he*](*is*)a *ya'ooson*[49] (*iteratively-desperate*) *ganootton* (*iterative-despondent*).	لَّا يَسْـَٔمُ ٱلْإِنسَـٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ قَنُوطٌ ﴿٤٩﴾
50. And *la'en* (*indeed if*) *adhaqnaho* (*We caused him to taste*) a mercy[w] from Us of after harm[x] touched/betided him, surely assuredly[50] says [*he*]: this (*is*) for me; and not I presume The Hour[w] (*is*) upping[w51]; and *la'en* (*had been*) returned I to my Lord, verily for me *enda* (*by munificence of/by Rule of*) Him surely the Paradise[w]; so surely assuredly *nuna'bbeo*([*We*]*inform by piece-of-significant-and-availing-news*) whom[r] unbelieved they[z] by what they[z] worked; and surely assuredly *notheqa* ([*We*] *cause them to taste*) of a harsh torment.	وَلَئِنْ أَذَقْنَـٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَـٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾
51. And if *an'amna*[52] (*We had graced bounteously and ennoblingly the most desirable and delighting boons*) on the human-kind [*he*] shunned and deflected[53] [*he*] by his side; and if touched/betided him the evil then possessor [*he*] (*of*) a prayer[54] wide[55].	وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَـٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ ﴿٥١﴾
52. Let-say [*you*[s]]: have seen you[c] *en*(*if*) (*it*[x]) were of *ende* (*by munificence of/by Rule of*) Allah, afterwards unbelieved you[c] by it[x] who[a] (*is*) *adhallo*[56] (*more astray*) than who[p] he (*is*) in a far conflict.	قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِۦ مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ ﴿٥٢﴾
53. [*We*] shall show them Our *Aya'te*[w] (*miracles/signs/proofs*) in the horizons and in their selves[w] until [*it*[x]] manifests for them: that it[x] (*is*) the right[x]; has [and] not sufficed by your[r] Lord that He (*is*) over every-thing *Shaheedon* (*iterative Witnesser/Testifier*).	سَنُرِيهِمْ ءَايَـٰتِنَا فِى ٱلْـَٔافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٥٣﴾
54. Lo; verily they (*are*) in a dubitancy[w57] of their Lord's meet; lo, verily He (*is*) by everything Surrounder.	أَلَآ إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌۢ ﴿٥٤﴾

[48] The word "**دعاء**," has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4)) vocal urging to attain some thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise!

[49] There is *no* English equivalent for "**يؤس**" *per se*!

[50] The "**ل**" in "**ليقولن**," "**فلننبئن**," and "**لنذيقن**" all are *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed in all case by "*assuredly*"

[51] The word "*Hour*[w]" in Arabic is a *feminine* gender. And since "*standing*" is *its* qualifier, so it's likewise *feminized*. Hence [-she] is suffixed to standing, "upping[x]!" (*Upping*, here is in the *intransitive* sense!

[52] The word "**أنعم**" in "**أنعمت**" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by "**أنعم**!" So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*!

[53] The word "**نئا**" may mean was *aloofly prideful*!

[54] See footnote 46 above regarding **دعاء**!

[55] The word "**عريض**"= "wide" means "**كثير**"= "multitudinous! See **اللسان**!

[56] The word "**أضل**"= "*adhallo*" is a *superlative* adjective for "*strayer*" for which there is *no* English equivalent!

[57] The word "**مرية**" *strictly linguistically speaking*, is "**الشك و الجدال**!" See **اللسان، و الهادي، و التاج**! Although some scholars, say it is "**التردد في الشئ**," which is the *result* of the "**مرية**" and not the "**مرية**" itself!